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"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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SOUTH SEA ISLANDS.

The London Evangelical Magazine contains an account of the Anniversary Meetings of the Missionary Societies in Taheite (Otaheite,) Eimeo, and Huaheine. They were all held on the 12th and 13th of May.

Taheitan Missionary Society.

About 9 A. M. the Brethren Nott, Jones, and Wilson, (also Mrs. Jones, and Mr. and Mrs. G. Bicknell.) met the officers and some of the members of this Society, at the king's residence near Papaoa; and at half-past ten entered the royal Mission Chapel for worship. The people were much fewer in number this year than on any former occasion, owing to the brethren and the people having been all collected at Papaoa, only three weeks before, at the coronation of the young king; this prevented a number of the people and some of the brethren from being present at this meeting. Although, however, the meeting was less in point of numbers, it was not, perhaps, much so in point of interest, when compared with former years.

Brother Nott commenced the morning service by singing and prayer, and then preached from Luke xi. 2. "Thy kingdom come. Thy will be done on earth as it is in heaven."

About 4, P. M. the congregation again assembled, but not so many as in the morning, which is always the case on these occasions. Brother Wilson commenced worship by giving out a hymn, reading the Scriptures, and prayer; after which brother Jones preached from Psalm xlv. 3—5. "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty," &c. In the evening, after a friendly conference with several of the chiefs, we returned to our habitations.

Thursday, 13th. This being the day for business, the brethren again met the officers and members of the Society as yesterday. Captain Walker and Kemish were also present. About ten o'clock the meeting commenced with singing and prayer by brother Wilson, who also addressed the meeting at large, encouraging them to persevere in the work of the Lord, and proposed that the Secretary should read the Report.

Paofai, Secretary, then came forward and read the Report, from which it appeared that the subscriptions for the present year, though less than those of the former, yet exceeded considerably what some of the brethren expected.

Brother Nott then rose and addressed the Society at some length; urging on all the necessity of greater activity and zeal in the cause of Christ,

and proposed that the motion made and agreed to at the last meeting of the Society, be immediately carried into effect; viz. that houses be prepared to receive the oil subscribed by the members of the Society, at those parts of the island where vessels can anchor.

Tati rose and supported the motion, and also informed the meeting that he had a large house in a state of forwardness, at Mairipehe, where he resides, which he intends for the purpose.

Tehoro, a very zealous and active young man, a deacon of one of our churches, then rose, and in a very animated speech, approved of what had been said, and proposed that a house at the west end of Pare, intended for the use of the Society, and which is already framed, be immediately thatched for receiving the Society's oil. He proposed that as soon as the Sabbath is over, the whole district set about it. Ua and some others belonging to Pare spoke to the same effect, and urged an immediate attention to the work.

One of the Taiarapu people then rose, and informed the meeting, that two houses would be prepared in that division of the island for the purpose proposed. Hitoti then addressed the Society with much propriety; several others also spoke with good effect. Brother Jones concluded with prayer.

Eimoan Missionary Society.

The Anniversary commenced in the usual way with an early prayer-meeting. About ten o'clock the people entered the chapel, when brother Henry commenced the service with a short address, sung, and read the Scriptures with some remarks, and prayed; after which Brother Darling (who came over here from his station at Burder's Point, expecting to have the pleasure of seeing the gentlemen of the Deputation once more before their departure, and who kindly complied with the wishes of the brethren, to remain until after the meeting, and to preach the missionary sermon) delivered an animating and encouraging discourse from Gal. vi. 9. "And let us not be weary in well doing," &c.

In the evening the people again assembled, and brother Darling commenced the service by singing, reading, and prayer; after which brother Ormond delivered a very suitable discourse from Prov. iv. 18. "For the path of the just is as the shining light," &c. The assembly made a highly respectable appearance, particularly the female part, whose greatly advanced improvement was very apparent, they having got rid of the degree of awkwardness that used to attend them when in a European dress, and having obtained an air of

ease and gracefulness nearly equal to European females.

On the 13th the Society assembled for business, when brother Orsmond opened the meeting by a suitable address, and moved that Teliope, the governor of Varare, and relation of the king, be called to the chair; which being done, the Chairman called upon brother Darling to engage in prayer. After singing and prayer, brother Henry moved that the Secretary be called upon to read the report of the past year, which being seconded and carried by a show of hands, Vahine-ravia, the Secretary, then read the Report, and the quantity of property subscribed; which gladdened us not a little, it being considerably more than that of the foregoing year.

Vara, the chief of Afareaitu, then rose, and after speaking at some length, moved that the Report be received and printed. Brother Darling seconded the motion, but he wished to know whether any names had been taken down which had not brought the property, as he objected to printing any such names, as had been done in some instances in former years. This motion was agreed to. The usual votes of thanks were then passed, and several motions were made and carried: the principal of which were, 1st. That the property subscribed be all collected to one place. 2d. That in future no person's name be put down in the list of subscribers, until he or she brings and delivers the property intended to be subscribed, to those appointed to take charge of it.

Much of a missionary spirit was manifested on the occasion, several offering themselves, and expressing their willingness to go as teachers wherever their teachers and the Society might think proper to send them. Mare, the deacon, was among the number who thus offered themselves.

Huaheine Missionary Society.

We were again favoured with the company of our esteemed friends, the Rev. D. Tyerman, and George Bennett, Esq. accompanied by brother Threlkeld, which gave additional interest to our various meetings. Wednesday, May 12th, the natives held a prayer-meeting early in the morning. In the forenoon, Mr. Threlkeld preached from Hab. ii. 14. "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." In the afternoon Mr. Barff preached from Deut. xxiii. 9. The congregations were large and attentive.

On Thursday the officers of the Society, subscribers and friends, assembled to hear the report, choose officers for the ensuing year, &c. Many very interesting speeches were made, and every one professed a determination to persevere, even until death, in the good work of endeavoring to evangelize the world.

Schools of Huaheine.

On Friday, May 14, we examined publicly the children and adults in our schools. Two classes of boys, and three of girls, repeated chapters out of the Gospels, and the Acts of the Apostles. Two classes of adult females repeated chapters out of the Gospels, after which a number of girls, from the lower classes, were examined in the whole of the Catechism. Brother Threlkeld concluded the exercises with exhortation and prayer.

The children, after the examination, walked in

procession the length of the district, with their flag borne by the boy who excelled, having on it a dove, with the olive branch of peace, and the Angel's Song as the motto.

The parents, children, chiefs, and people, upwards of 1,000 in number, together with the Rev. D. Tyerman, G. Bennet, Esq. and brother Threlkeld, partook of a dinner in the English fashion, off tables, sitting on sofas. The sofas were upwards of 200 in number, and tables in proportion. All took tea together in the same manner. The tables were arranged in rows, in a spacious place in the midst of the settlement, and screened from the sun with native cloth. Joy beamed in every countenance, and we trust gratitude ascended from every heart to the God of all grace, for the blessings of the "gospel of peace."

ESSAY ON THE SABBATH.

A premium of fifty dollars was offered not long since by a Christian philanthropist in New-York, for the best Essay on "The Sabbath regarded merely as a civil Institution." Twenty-four different Essays were received on the subject, "bearing honourable testimony to the talents, learning, and piety of the writers." The premium was awarded, by a very respectable Committee, to Wm. Jay, Esq. of Bedford, N. Y. and by him presented to the Female Sabbath School Union Society, thereby conferring a double favour.

The following is the Tract presented.

AN ESSAY

ON THE IMPORTANCE OF THE SABBATH,

Considered merely as a Civil Institution.

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports: the mere politician, equally with the pious man, ought to respect and cherish them."—*Washington's Farewell Address.*

To those who acknowledge the divine authority of the Scriptures, no arguments can be necessary to prove the benign influence of the Sabbath on civil society. That the Sabbath was made for man, we have the assurance of Christ himself; and it would be impious to question the wisdom or benevolence of any institution established by the Almighty, for the benefit of his creatures.

Were it relevant or necessary to our present design, we could readily show, that the Sabbath was not exclusively a part of the Mosaic dispensation; and consequently, that the design of its appointment, and the duty to observe it, were not confined to the Jewish nation. The period of its establishment, coeval with the completion of the creation—its observance by the Israelites antecedent to the promulgation of the law from Mount Sinai—its incorporation into that law from which all the precepts peculiar to the Jewish religion were excluded—the awful and sublime circumstances which attended the delivery of the ten commandments, and the subsequent inscription of those commandments upon tables of stone, by the finger of God himself, all unite in bearing testimony to the permanency of the Sabbath, and to the universality of its obligation.

It is not, however, our intention to inquire into the origin of this institution, or into the spiritual duties and blessings connected with it; but to prove that the temporal benefits resulting from it, are alone sufficient to entitle it to the countenance

and protection of the civil authority. We shall, therefore, consider the Sabbath merely in the light of a civil institution, being one day in seven peculiarly appropriated by the laws, to religious instruction, and the practice of religious rites, and on which, the ordinary occupations and public amusements of society are prohibited.

It would not be difficult to prove, that such an institution would be attended with many and great advantages under any system of religious belief, whether true or false. We shall not, however, give so extensive a range to our inquiries, but confine them to the more natural and practical consideration of the Sabbath, as connected with Christianity. It is obvious from the very nature of the institution, as already described, that it must have a powerful tendency to preserve and diffuse the knowledge and influence of the religion of any country in which it is established, and of course that its utility here, is to be estimated by the importance of Christianity to the welfare and happiness of the community.

Every government of which history has preserved a record, has called to its aid, either more or less directly, the influence of religious sentiment. Nor is it difficult to understand, why the magistrate has in all ages sought to avail himself, of those awful sanctions with which every religion enforces its own precepts. Religious obligation is founded on the will of the Deity, discovered either by revelation, or by reason. This will correctly understood is, and ever must be, consistent with the good both of nations and individuals; and in innumerable instances, acts which are injurious to society, are by common consent admitted to be offensive to God. Hence even false religions are to a certain extent, conducive to the public welfare; because with their falsehoods are usually mingled some truths relative to the divine attributes. But inasmuch as Christianity excels all other religions, in the fullness and certainty of its exhibition of the divine will, so much the more conformable must it be to the wants and propensities, the peace and happiness of the human family. Indeed, were every citizen wholly to govern his conduct by the precepts of this religion, and to do to others as he would they should to him, violence and injustice would cease; and the sword of the magistrate would slumber in its sheath.

A slight view of the comparative influence of human laws, and religious sentiments, in correcting the evils, and promoting the happiness of society, will afford abundant evidence of the superior efficacy of the latter. Human laws forbid only the commission of crimes: they presume not to take cognizance of thoughts and intentions. Religion, on the contrary, erects her throne in the heart, sways its affections, controls its passions, and directs its motives. Before the magistrate can enforce the sanctions of his laws, the offender must be discovered and his guilt established by proof; and the fear of punishment is often counteracted by the possibility and the hope of eluding detection. But the votary of religion, knows that he serves a master, whose omniscience and omnipotency, render escape hopeless, and punishment inevitable. So conscious are all governments of the inefficacy of penalties to secure obedience to their law, that in a great variety of cases, they call in the aid of religious obligation, and

bind their subjects by oaths, to the performance of their duties. Human laws trust solely to the influence of terror, while religion addresses herself to the hopes as well as the fears of mankind, and offers rewards as rich and glorious, as her punishments are awful and appalling.

Even if it were possible to impart to the police an energy equal to the detection and punishment of every delinquent, what an enormous and hateful mass of wickedness, cruelty and injustice, would still remain unnoticed and unrestrained by the laws! At what human tribunal could we arraign avarice, ingratitude, unkindness, falsehood, selfishness, pride, and a host of vices, which are alike the bane of private happiness and public peace? But the believer in Christianity is taught, that neither the words of his mouth, nor the meditations of his heart, escape the observation of that Being, who will "bring every work into judgment, with every secret thing."

Could human laws restrain men from crime, their highest aim would be attained; they attempt not the task of inciting them to virtue.—No statute could compel us to love our neighbor as ourselves, to pray for those who despitefully use us, and to do good as we have opportunity to all men. The Christian, however, is assured, that "love is the fulfilling of the law," and that freedom from vice, unaccompanied by benevolent affections and exertions, will not entitle him to the rewards of Heaven. No temporal penalties can so effectually control the vindictive passions, and restrain the violence and outrage which proceed from them as the recollection that we must forgive others, before we can hope to be forgiven. At the same time that Christianity exerts her influence in securing the public tranquillity and welfare, she penetrates the recesses of domestic privacy, whispers consolation to the bereaved—soothes the pangs of the sufferer, and diffuses love and joy and peace, throughout the social circle. We might pursue our subject, and exhibit in its various bearings, the propitious influence of this religion upon human happiness, by instituting a comparison between the morals, customs, and civil polity of the most enlightened nations of antiquity, and those of our own age and country. But enough has been said, to show that Christianity is eminently conducive to the welfare both of rulers and of subjects; and of course, that the Sabbath, if essential to the maintenance of this religion in vigor and purity, ought to be guarded, and cherished by the state with affectionate solicitude.

If we reflect for a moment, what a vast proportion of mankind are doomed to daily labour for their subsistence, we shall be sensible, that multitudes are necessarily deprived of all opportunity of acquiring religious information, except such as the Sabbath affords. Were the Scriptures universally distributed, there would still be many without either ability or leisure to peruse them. To such persons, the Sabbath brings not merely a respite from toil and consequently time for religious study and meditation, but also the instruction of the pulpit, and the rites and worship of the house of God. Without a periodical and general cessation from labour, the public worship of the Deity, and the religious instruction connected with it, would be greatly interrupted, if not wholly abandoned. The ministers

of religion could not advantageously exercise their functions, unless their people were permitted at stated periods to suspend their ordinary avocations, in order to attend their ministrations. Religious services if casual and precarious, would afford but little benefit, and be offered to but few auditors. Under such circumstances, the sacred order itself would ultimately cease to exist; or it would sustain itself only by a usurped authority over the consciences of the people. Ignorance of the truths of Christianity would lead to their perversion, and a blind and debasing superstition, would take the place of that religion which, while it sanctifies the heart, enlightens the understanding. The clergy would in time, become the sole depositories of religious knowledge, and would exercise a spiritual dominion, founded upon ignorance and superstition. If at the present day, we take a survey of the various churches in Christendom we shall find that the observation of the Sabbath, affords an accurate standard of the degree of religious truth and freedom prevailing in each; and that with the profanation of this day, moral obligation is relaxed, religion sinks into superstition and unmeaning ceremonies; and the power of the priesthood rises superior to conscience and to reason.

The agency of the Sabbath in preserving and extending the influence of religion, is not, however the only benefit it confers upon Society. No political institution whatever, contributes so much to the actual comfort and enjoyment of mankind; and multitudes who derive no religious advantages from it, participate largely in its temporal blessings.

The returning day of rest brings repose and quiet to thousands, who would otherwise spend their lives in unremitting labour. The avarice of the rich would extort from the necessities of the poor the utmost exertion of human strength and endurance. But the Sabbath, like an angel of mercy, pays its weekly visit to the children of poverty and of labour, suspends their toil, revives their exhausted strength, and cheers their drooping spirits with visions of future happiness and glory.

Every occupation naturally leads to the formation of certain habits both of mind and body, and when the occupation is pursued without intermission, these habits are formed, to the exclusion of all others, and man is degraded into a mere machine, and rendered unfit for the high and various duties to which his Creator has called him. But the relaxation afforded by the Sabbath, allows the bodily and mental faculties to recover their wonted tone and elasticity, and preserves them in health and vigor. With the return of this season of rest, the artisan removes from his person the filth contracted by a week of labour, and from his mind, the thoughts and anxieties peculiar to his calling. Arrayed in clean and decent apparel, he goes forth into the society of his fellow men. New ideas crowd upon his mind, and new scenes open to his view. If he has been taught to appreciate the privileges of this sacred day, he repairs to the house of God. There, in the presence of Him who is no respecter of persons, he feels the natural equality of the human family, and rejoices in the reflection, that however humble and obscure may be his present lot, he is the heir of a blessed and glorious immortality—

he listens to themes of high and eternal interest—he unites with his fellow-citizens of every rank, in the adoration of the Deity; and returns to his dwelling with enlarged conceptions and elevated hopes. His shop and all its concerns are dismissed from his thoughts—other and delightful subjects engross his contemplation—the powers of his mind are called into action—and as he meditates on death, judgment, and eternity, his heart swells with a sense of his own high and immortal destinies. He calls his offspring around him, and after teaching them to participate in his own hopes and consolations, closes the day by kneeling with them before the throne of mercy, to offer his thanksgivings for the past, and his prayers for the future. On the morrow he returns to his work, his body invigorated by repose, and his mind stored with useful topics, for the exercise of his own faculties. Would we know, then the value of the Sabbath, as a civil institution, in rescuing the laborious poor from moral and mental degradation, let us compare the picture just drawn, with that of a being compelled to pass his life within the narrow precincts of a work-house, and occupied only in turning a wheel, or throwing a shuttle. No Sabbath interrupts his labour—the voice of instruction never breaks upon his ear—the sphere of his knowledge is bounded by the rules of his art—his acquaintance with mankind is limited to his fellow-labourers; while his few and casual moments of relaxation are devoted to riot and debauchery.

But it is not in the humble walks of life alone, that the Sabbath has a tendency to purify and elevate the moral and intellectual faculties of man. The frequent recurrence of a day devoted to repose and reflection, occasions a pause in the turmoil of worldly occupation, and arrests the attention even of those who are pressing forward in the pursuit of wealth, of pleasure, and of honor. The interruption which this day causes in our ordinary employments, recalls our thoughts from our own personal gratifications, and leads them to the contemplation of our present duties, and our future destinies. At such times conscience resumes her empire, and the still small voice of religion, lately drowned in the tumult of the world, is heard and obeyed.

To the Sabbath may be attributed, whatever degree of cleanliness is found in the lower ranks of Society. Incessant labor necessarily prevents attention to personal appearance; and were it not for the rest enjoyed on the Sabbath, and for those habits of neatness which are caused by its public assemblies, the most disgusting squalidness would be the inevitable lot of the labouring portion of the community. It is solely owing to this institution that our whole population now appears every seventh day in clean and decent clothes; and this practice contributes not less to propriety of behaviour, than to health and comfort. The self respect which the circumstance of being well dressed naturally induces, tends to soften the manners, and suppress rudeness and indecorum.

This sacred day, by the solemn and affecting duties to which it is appropriated, spreads a calm over the ruffled surface of society, and assuages the angry and selfish passion by which it is agitated. In the house of God, all meet as the children of the same Heavenly Father, and the heirs of the same hopes and promises. They listen

to the same instructions, unite in the same petitions, and acknowledge the same standard of faith and practice. A common worship excites mutual sympathy and affection, and leads to an interchange of kind and benevolent offices.

The Sabbath also, frequently reunites the family circle which had been broken throughout the week. The husband is restored to his wife, and the children to their parents; and the endearments of domestic intercourse are enjoyed in peace and privacy.

In Sunday Schools, we behold a mighty engine, whose influence in promoting the virtue and happiness of society, no political economist is able to calculate. If the real substantial prosperity of a state, is to be estimated only by the comfort, sobriety, and intelligence of its citizens, the religious education of youth is the only perennial spring of national felicity. In our own country alone, more than 100,000 children are taught in these schools the highest and best of all knowledge—their duty to God and man. Were the Sabbath abolished, Sunday Schools would cease with it; nor could any adequate substitute be provided in their room. Education may indeed be furnished at the public expense; but education, unaccompanied by a sense of moral obligation, instead of restraining crimes, would afford new facilities for their commission. It would be difficult for any government, and impossible for our own to provide religious instruction for the young. But in Sunday Schools, this great and desirable object is attained, without the smallest encroachment upon the rights of conscience, or upon the principles of our political institutions. In these schools, and in these alone, is the influence of example constantly added to that of precept; and religion is recommended to the youthful heart and understanding, by the disinterested labors of pious and affectionate teachers. In these alone is the attendance of the children not merely voluntary but cheerful; and punishment is unknown as a corrective, either of indolence or misbehaviour. In the remarkable fact, that scarcely an instance has occurred, either in Great Britain or America, of the conviction of a felon who had enjoyed the advantages of a Sunday School, we find a strong and delightful testimony to the efficacy of this mode of instruction, in promoting the peace and good order of society.

Having thus briefly stated some of the prominent benefits resulting from the Sabbath, considered merely as a civil institution, it is proper we should notice the objection sometimes urged against it, that the suspension of labour it occasions, impairs the resources of the state, and aggravates the poverty and distresses of the poor. To give weight to the first part of this objection, it must be proved that national happiness is always proportionate to national wealth: and that a small addition to the products of a country conduces more to the welfare of its inhabitants, than the influence of morality and religion. That part of the objection which relates to the interests of the poor, is wholly delusive. The comforts of the poor depend not on the amount of their labor, but on the compensation they receive for it. The labour of one man will in this country command a larger share of the necessities of life, than that of four men will in China.

An increase in the supply of any article lowers its value, when there is no corresponding increase in the demand for it. A farmer or manufacturer who now employs seven men, would were their labor continued on the Sabbath, require only the work of six men: of course he would either dismiss one, or retain all at reduced wages. The addition of Sunday to the days of labor, could have little or no effect in increasing the demand for labor, while it would be equivalent to an addition to the present supply of one sixth part of the whole labour of the country. The consequence of such an addition, in reducing the price of labor is obvious. The coffers of the rich might indeed be swelled; but the poor would be robbed of their weekly rest, without experiencing the smallest mitigation of their present wants and hardships. To banish from society the blessings and consolations of religion, and to doom a large portion of its members to unceasing toil, in order to augment a nation's wealth, may be consistent with the theories of an infidel philosophy, which, in the pursuit of its own phantoms, never stoops to notice the private and domestic enjoyments upon which it is trampling. But that Being whose providence is over all his works, did not confine the privileges of the Sabbath to the wealthy proprietor, and to his sons and daughters; but extended them to his men servants and his maid servants—to his cattle, and to the stranger within his gates.

If we have succeeded in proving that the Sabbath, by preserving the knowledge and influence of religious truth, is essential to public virtue, and conducive to public order and tranquillity; and that by the quiet which it affords, and the habits which it promotes, it enlarges the sum of human happiness, we are surely justified in maintaining, that it ought to be countenanced and protected by the State. It may however be urged, that the Sabbath, being in its nature a religious institution, is beyond the legitimate control of human authority; and that our own government, being by the very grant of its power restricted from interfering with religious faith or worship, can take no cognizance of this day, nor require its citizens to observe it. The objection arises from a misconception of the true grounds on which laws for the observance of the Sabbath are founded. Mankind are subject both to divine and human laws. The Deity has affixed to his laws their own awful sanctions; and neither requires nor permits his frail and erring creatures to assume the prerogative of vindicating his majesty by enforcing his commands. But although the civil magistrate may not sit in judgment on his fellow men, for acts which he may deem displeasing to God, he has an unquestionable right to transfer to his own code such of the divine laws as he may think useful to his subjects; and having thus made them his own, he may properly require obedience to them. Thus theft is punished by human laws; not because it is forbidden by the decalogue, but because it is opposed to the welfare of society. Christianity prohibits polygamy; but the principles of our government do not therefore preclude the legislature from visiting this crime with heavy penalties. So also, if blasphemy be deemed injurious to society, by its tendency to deprave the moral sense, it may be punished, not as an insult to the divine majesty,

but as an offence against the State. Hence likewise, if a periodical cessation from labor be regarded as advantageous to the general good, the legislature may prohibit all laborious employments on any day they may think proper to select.

It is futile to argue that the legislature cannot possess the right we are contending for, because it would authorize them, under the plea of public utility, to require subscription to creeds, and conformity to particular modes of worship. Civil society would at once be dissolved, if no power were delegated, except with a guarantee against its abuse. Political as well as religious rights have often been violated under pretence of the public good; and yet, even in the most popular governments, the legislative power is necessarily unlimited, except by a few constitutional restrictions. Few rights are in general more dear to mankind than those of property; and yet no government is restrained from taxing its subjects at discretion, through fear that the power might be wantonly exercised. It cannot be necessary to prove, that no law incompatible with religious freedom will ever be passed, before we can establish the right of the legislature to protect the Sabbath from profanation—it is sufficient, if we prove, that the exercise of this right advances the welfare of all, without trespassing upon the just prerogative of any.

Liberty of conscience consists in the free exercise and enjoyment of religious profession and worship, so far as may not be inconsistent with the public safety and tranquillity, and while this liberty is enjoyed, no religious right can be impaired. Should the legislature, for the purpose of cherishing and perpetuating a reverence for our republican institutions, forbid all laborious employments on the anniversary of our national independence, they would not certainly be guilty of violating the religious rights of the community: neither are they guilty of such a violation, when, in the exercise of a sound discretion, they enact laws for the observance of the Sabbath. These laws do not presume to regulate the intercourse between man and his Creator; nor to prescribe the duties to which the Sabbath is to be devoted; but they merely suspend on this day the ordinary occupations and public amusements of society. This suspension, while it can offend the consciences of none, is imperatively demanded by the religious faith of the great mass of the population. Christianity is in fact, if not in law, the religion of our country; and its professors believe it to be their duty to abstain on this day from all secular employments. If therefore the laws did not recognize the Sabbath, the Christian might be required to spend it in the halls of legislation, in courts of justice, in repairing highways, and in various other avocations of public duty.

The rights of conscience being sacred and inviolable, it is the duty of a legislator, not merely to respect them himself, but to protect them from invasion by others. Did the laws permit the ordinary business of life to be transacted on the Sabbath, the dependent poor would in a thousand instances be compelled to sacrifice either their consciences or their livelihood to the cupidity of their employers. In vain would the labourer, the apprentice, or the slave, ask from a heartless

master, that repose which is at once his right and his duty. The request would be answered by ridicule and reproaches, while punishment or dismissal from his employment would be the lot of him who should dare to respect the command of his Maker more than that of his fellow mortal.

The welfare and happiness of society, no less than the rights of conscience, render it incumbent on the government to enforce the observance of the Sabbath. A legal permission to secularize this day would be its virtual abrogation, and a rejection of all its proffered blessings. The thirst for gain would triumph over religious sentiment, and public opinion would yield to the force of example. The influence of religion would decline, as the occupations of the world encroached upon the time allotted to her service; and before long the Sabbath would cease to be distinguished from ordinary days, or distinguished only as a season of revelry and licentiousness. The labour of the poor would be unremitted, while, its diminished value would aggravate their distresses. Deprived of the knowledge, they would cease to feel either the restraints or the consolations of religion; and alike debased and depraved, they would be wretched themselves, and dangerous to social order. The rich and enlightened, no longer controlled by the benevolent precepts of Christianity, would pursue their own vicious and selfish gratifications, regardless of the rights and happiness of their fellow men. Infidelity and corruption would gradually pervade every class, and our mild and free institutions, no longer supported and strengthened by the moral sense of the community, would be found incompetent to the protection of property or life, and would ultimately give place to a government of force and terror.

The voice of history, and our own observation, teach us, that in every age, and under every form of government, the degree of justice, security, and liberty enjoyed by the subject, is in proportion to the virtue of the people. Christianity is in its very nature hostile to oppression and persecution, and to every violation of the rights of man. This religion is the true and only genius of universal emancipation; and wherever it is professed in its purity, it proclaims "liberty to the captive, and the opening of the prison to them that are bound." Popular institutions, however wisely contrived and balanced, will ever be subverted when assailed by the intrigues of ambition, the corruption of wealth, and the madness of passion, if not protected by religious sentiment. In vain shall we be referred to the free states of antiquity, as evidence, that liberty and morality are not inseparably connected. The downfall of these states, was in every instance preceded by the prevalence of luxury and licentiousness; and even in the fairest periods of their history, but little regard was shown for human life and happiness. The boasted republics of Greece and Rome afforded less personal security to their citizens, than is now enjoyed under the most absolute government in Christendom. But why resort to the experience of past ages, when our own is pregnant with instruction? We are ourselves familiar with a republic which prohibited the observance of the Sabbath, proclaimed Christianity an imposture, and decreed that

there was no life beyond the grave. We have beheld the French people, bursting with convulsive strength every moral and political restraint, and prostrating at once the altar and the throne. We have witnessed their tremendous efforts, to eradicate from their soil every vestige of monarchy and of religion; tearing from the tomb the remains of their kings, and defiling in the dust the volume of inspiration. And did they thus rear an enduring fabric of civil and religious liberty? Were tyranny and priestcraft forever banished from their land? Did the time redeemed from the service of God, augment the productive industry of the nation? Did the maxims of infidelity, substituted for the precepts of the Bible, lead to social order and individual happiness? Alas! the same generation which witnessed the birth of the terrible republic, beheld also its dying agonies. Gorged with blood, and exhausted by crime, the French nation offered to the world the unparalleled spectacle of a whole people, surrendering by their own suffrages, all their dear bought liberties into the hands of one man; rejoicing in the despotism that rescued them from the horrors of an impious anarchy; and thankfully exchanging the bloody and abominable rites of atheism, for the empty pageantry of an intolerant and superstitious church.

Let us learn wisdom from the experience of the past. Let us cherish and revere the Sabbath, as the great instrument provided by a beneficent Creator, for promoting the present and eternal welfare of his children. As we love our country, and seek her glory and prosperity, let us conform to her institutions, as far as we are able, to the injunctions of Him, who is abundant in wisdom, and goodness, and truth, and who has declared, "if thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord honorable; not doing thine own ways, nor finding thine own pleasure, or speaking thine own words, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth."

ON CHRISTIAN FRIENDSHIP.

Man is a social being naturally; and when Divine grace has touched his heart, the affections expand rather than become contracted: he may, it is true, be drawn into closer union with some of his fellow-Christians, but his heart will beat with love towards the whole human race, and wherever an opportunity offers of making known to his fellow-sinners the salvation he has found through Christ Jesus, it will be cheerfully embraced. Some will tell us, that in many instances, however, even Christian friendship has its snares; and this we must admit; for, in this imperfect state of existence, the wisest and holiest are liable to err, and the object of this short essay is to point out an error, but too common to many young Christians, particularly those of an ardent, affectionate disposition: and this we shall endeavour to do by delineating two different characters travelling the same road, and having the same end in view, and that a most important one—even the salvation of their souls.

One Christian will set forward on his journey, and, ere he is very far advanced, a fellow-pilgrim

may have arrested his attention, and so far engaged his affections, as to leave little room for the exercise of sympathy and kindness towards his fellow-travellers around him. With the object of his peculiar regard he takes sweet counsel: they walk to the house of God in company, they converse together upon the good things of the heavenly kingdom, to which they are hastening; and, it may be, they are a mutual help to each other on their way thither; but, being wholly absorbed in each other's society and affections, they feel little inclination to stretch forth a helping hand to those on the right hand or the left. Many are travelling the same rugged path with themselves, who yet share not their sympathy, joy, or sorrows. A pious friend or relative may be within reach, to claim their notice and regard, but one object alone seems to be thought of and sought after.

At a little distance further off, another pilgrim is on the road to the heavenly city. He gathers a little circle around him, and to all within his reach he gives the right hand of fellowship, encouraging some and exhorting others. Like a kind and gentle shepherd, whose chief care is directed to the tender lambs of the fold, and those with young, he is more particularly attentive to his weaker brethren. Those who are best able to walk alone he leaves more to themselves, directing them, as they go forward, to have their eye steadily fixed on the Captain of their salvation, by whom alone they are enabled to proceed on their journey. He, as well as they are looking to Him. And while thus pursuing his course, first one and another companion occupies his care.—His affections, as he goes forward, expand. He sees some that he never got a glimpse of before: to them his sympathy and Christian love extend; they are refreshed by his conversation, by his experience in Divine things. They talk by the way of all that the Lord Jesus has done for their souls, of his merciful care over them in this wilderness, the dangers they have been preserved from, the trials they have been supported under, and the deliverance manifestly wrought out for them. By their mutual faith each is strengthened: they pray together; they lift up the voice of praise and thanksgiving together. And while thus employed, each is looking after some younger Christians, some that are wandering farther off: their language to such is, "Come with us, for we will do thee good." Thus has the Lord constantly such work for his children: they are directed to one and another, and are thus made the instruments of leading them to Christ. There is a striking illustration of this subject recorded in the 8th chapter of Acts, with respect to the Ethiopian Eunuch. After Philip had preached unto him Jesus, and he was baptised, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more. After delivering this message, the Lord had other work for his servant to do, and we read that he was found at Azotus. And thus we often find, that as the Christian pursues his course wherever the leadings of Divine Providence open his way, he forms new connexions; but it is only with a view to the good of souls, it is only for an opportunity of winning the hearts of his fellow-sinners to love and fear the Saviour, and to urge them, in His strength, to come out from an ungodly world, and to be not *almost*, but *altogether*, Christians. This is his constant aim while sojourning

here: he must be about his Heavenly Father's business: his meat is to do the will of God.

From what has been here stated we are not to infer that every one is justified in interfering with the work and calling of Ministers; they are especially appointed to preach the Gospel; but every private Christian has likewise a spiritual calling; he may be the herald of salvation to some of his relatives and friends. His one talent is not to be laid up in a napkin; various are the duties which he has to perform. He is not to loiter on the road himself, nor to hinder the usefulness of others; each labourer has his appointed work; and when his Lord comes he will have to render an account of his stewardship. Neither is it to be inferred, from the delineation of the former character, that any reflection is cast on particular Christian friendship. There are many reasons why the heart may be drawn more towards one individual than another: our Lord himself sanctioned this peculiar regard by his affection for John, who leaned upon his bosom at table, and was called the beloved disciple. If founded on right principles, it will be subservient to our best interests. At the same time, let us be on our guard, lest it should degenerate into a *selfish attachment*, and absorb too much of our time and attention; lest it should interfere with relative ties, and in any degree weaken that close bond of union which should subsist between the members of one family; and, in short, lest it should so far confine and contract our affections and interests, as to hinder our usefulness in the cause of our Redeemer. There is much of human infirmity in our nature, even in a state of grace; many things may be lawful which are not expedient; human influence and entanglements should be regarded with a jealous eye; what is really good in itself, may, by our sinful nature, be perverted; we are all too prone to human attachments, and to place our happiness in created good, rather than to seek it in God; we hew out broken cisterns, which can hold no water; we lean on props which are continually giving way. Be assured that each will find, by their own experience, there is no foundation for real, solid happiness, but in Christ Jesus; He is the friend who sticketh closer than a brother; there is no fear of idolizing Him, for He is worthy of our warmest regard, of our hearts' best affections. There is no danger of extreme here; but not so with earthly attachments; they often come betwixt us and our God; these draw a veil over our Heavenly Father's face; and it is worthy of notice, that the Apostle John, whose Epistles were written under the influence of a peculiarly loving spirit, closes one of them with these words, as if to add a special caution to the children of God: "Little children, keep yourselves from idols."—*Lon. Ch. Guardian*.

THE TWO CHURCHES—A CONTRAST.

There are two churches—both in our own State of New-Jersey, both belonging to the same denomination, and both possessing the same temporal advantages, which I wish briefly to describe.

In the *one*, the Pastor beloved and confided in, is seen in a course of diligent and steady labour, on the most Scriptural plan—preaching in public with simplicity, and plainness, and great earnestness, and always with the evident design of stimulating Christians to higher degrees of obedience,

and of awakening more sinners to a sense of their danger, and 'shutting them up to the faith;' in private pressing the Gospel call and offer on all within his reach, and employing every device to keep up the work of grace among the people.

In the *other* there is no Pastor at all. The late preacher was sometime ago called to a more conspicuous situation, and he as usual obeyed. In the kindness of Providence they have had several skilful and devoted men offered to their acceptance; but it is not a Pastor properly speaking they desire. Some wish merely an eloquent orator; others a respectable man of talents, who shall appear well in the Church, and among his brethren, and minister the word and sacraments 'decently and in order.' For a year or two they have got along with presbyterial and casual supplies, and have had fifty or an hundred ministers to preach to them, in the manner as applicable to their wants, and with as much earnestness, as ministers under such circumstances usually preach: And so are they likely to remain.

In the *one*, the Elders are of 'like minds' with their Pastor. They understand themselves to be *spiritual officers*; and are seen in active co-operation with him. With deep intentness and solicitude do they listen to the warnings and invitations he proclaims from the pulpit; and habitually endeavour to enforce the same in private. A spiritual atmosphere is breathed wherever they go. Though men of business and affairs, their hearts are on high: and they manage to give portions of the week as well as of the Sabbath to the work of prayer, and the active service of the Gospel.

In the *other*, the Elders are not of one mind, even among themselves. With spiritual affairs they intermeddle not; except to give their vote in admitting members, and to serve at the sacramental table. No efforts among sinners, no exhortations even to their brethren. 'All that is the minister's work.' They have but little other business; but even in the transaction of that, opposite sentiments arise, jealousies break in, and alienation of feeling—and harmony as well as energy of action is destroyed.

In the *one*, the people—but who cannot anticipate all I have to describe?—The members of the church show a personal enjoyment and general interest in all that's going on. The work of grace among them manifests itself in their ordinary intercourse. Face brightens face as they meet; there is an unwonted feeling in the pressure of the hand. Frivolity is banished from the social circles; while cheerfulness remains, and is even livelier and more constant. Youth puts away its levity and assumes a simple dignity, which sits naturally upon it, in the eye of all that understand the cause. Soft gravity, and mild and tender seriousness inform the general manners. Business and common affairs may be chatted about as usual, in some degree: but the transition to higher things is always easy, and the opportunity for it eagerly seized. In the mention of temporal matters, neighbourly solicitude and friendly interest in each others' concerns is ever manifest.

Then in their intercourse with others, the tongues of nearly all are loosed.—Who shall bring his children to the knowledge of the Gospel? Who shall draw in his neighbour to the kingdom of Heaven? *That* is the aim. Do they meet with one who is full of complaints and troubles about his affairs,

they listen with kind attention, and resolve to do what they can for him, but you hear this among their talk—'But my dear friend, you have a much more serious concern than that to settle—your peace with God, the security of your eternal welfare.' Is another telling of his prosperous speculations—'well all this is good enough in its place, but how long will it serve you? Suppose now you turn your thoughts towards getting some of that treasure which will not fail!' Is a third exulting in some temporal enjoyment—'well my dear fellow, I'll tell you what—you know nothing of pleasure; 'tis a fleeting phantom you are embracing: here I'll show you the substance in the Gospel of Jesus.'

But I fear to linger in this part of the account. There then are the serious faces, and anxious looks among the lately careless and profane—there's the crowded Church, on week day as well as Sabbath—there are the meetings for conversation with the pastor and elders, steadily attended by numbers, and especially by the precious youth, the green hope of the church and of the country—and there are their communion seasons, when the successive converts appear for the first time before the eye of all, known to have been sifted and tried with all the skill that experienced pastoral care can use, and with many prayers of the eldership, and admitted with deliberation and caution; and so furnishing good occasion for all to rejoice over them, though still 'with trembling,' yet 'with exceeding joy.'

In the *other* church—can any one bear to contemplate it! How true is it that religion brightens the path even of this life! Here there is scarcely any even of social enjoyment. A few rich professors indeed who have leisure frequently meet—they give each other parties, and have their pleasures together. But what pleasures? Such as train them for Heavenly enjoyments—Or the service of the Lord below? They ask a blessing at the dining table, and perhaps over the tea-waiter; and there's the end of it. A little talk perhaps about the vacant pulpit, or the last supply, or 'who is to be with us next Sabbath,' &c. may come in sometimes:—But what more?

And then as to the great body of the members—they have neither time or means for such pleasures. They are full of domestic affairs, and 'the cares of this life'—no leisure to greet each other's dwellings. A little talk in the street, or at the shop, or the store door, is about all they have; and that—what can it be with people ridden by earthly anxieties, and secular toils, who will not drink in daily that divine consolation and strength which can only make such burdens sit lightly on us? Oh no—no Christian intercourse, no living communion there! And what of general interest can animate them—what's going on in the church here? Nothing. All is stagnation! What can those flying sermons of the Sabbath be expected to do—written for some other people, perhaps in a far different case, or perhaps for no people at all—but as a mere exercise in composition; and preached it may be so often before, that the preacher is sick of the thing himself, and feels himself a mere actor in the pulpit? Can means like these be expected to shake sinners' dead consciences and touch their hard hearts? Can it be dreamed that the Most High should bless the substitution of so paltry a process in the place of

that which he has appointed? There is a sight then to wake us from our dreams. There are the hundreds of jeopardized creatures sitting under these ministrations month after month, and year after year; and there are no anxious faces, no inquiring looks, no voices asking for the way of salvation—All is still—still as death—Oh is it not death itself! I forbear to go on. 'Tis needless to describe the sacramental seasons here. I am telling of a Contrast:—let them be imagined.

There is but one more point of it which I would present. In the *one* church every member is anxious to know where to fall into the ranks of active exertion, and diligent at his post; and all ready to obey the public calls of Christian duty. 'Who'll teach this Sabbath School, and who'll superintend it?' 'Who'll manage the Tract Society?' 'Who'll fill up the vacancy in the Bible Board?' No difficulty at all! Enough to be proposed; and none inclined to withhold themselves when brought forward. Few small excuses about 'family avocations rendering it impossible,' or false pretences of thinking others 'better fitted for the office.' Is it the general voice; or the suggestion of those who have ability and authority to judge and nominate? This is the question. Then it is the call of Providence; and it is obeyed—modestly perhaps and sometimes fearfully—but it is obeyed. And then as to the pecuniary contributions toward all these great objects, if they are far short of what they might be and should be, still they are such as may be mentioned without making a Christian blush. No benevolent institution, at any rate, is put at a dead stand through the want of means. All go on more or less prosperously, in this respect; and whether it be for the saving men's souls and the spreading God's glory, at home, or abroad, it is a plea that always takes and tells, and draws forth means effectually.

In the *other* church—will it not suffice to say, all is otherwise? There have been several of the institutions of the day got up. That, with the influence of their novelty, and of the fashion there is in these as in other things, could hardly be avoided. But in what state are they seen? 'You have a dense population about your church,' observes the christian stranger, 'and plenty of ragged children; I suppose you have a large Sabbath School.' 'Yes we *might* have; but it's difficult to get teachers.' 'What, have you no teachers?' 'Why, there's one young man and two young ladies, who, &c. . . . As to Missionary Societies here are none. There *has* been a Tract Society, and it still exists—that is, the persons who were appointed Managers, and acted as such for a while, are still alive. As to the great cause of the Bible Society—but I forbear. This Contrast, it has edified me to contemplate. It may edify others.

[*Princeton Jour.*]

AN OBSERVER.

FROM THE RECORDER AND TELEGRAPH.

PRAYER NO CERTAIN EVIDENCE OF GRACE.

(*Concluded from page 401.*)

The pious Bunyan in his "Law and Grace or Two Covenant's," is very clear on this subject. He says, "There are many poor souls in these days, who think that they must be saved by the Saviour; and yet think there is something for them to do; something to be done on their parts,

for the obtaining of the good will of the Saviour; as their humiliation for sin, their turning from the same, their promises and vows and resolutions to become new men, join in church-fellowship, and what not; and thus, bringing this along with them, as a means of helping them, they fall short of eternal salvation. And let me tell you, that this is such a hard thing to beat men off of, that though Paul himself did take the work in hand, he found enough to do touching it. How he labours in the ten first chapters of his epistle to the Romans, for the establishing of those who did even profess largely in the doctrines of grace: and also in his epistle to the Galatians: and yet lost many, do what he could. If you come among some professors of religion, you will find them busy, and ripe, able to hold you on a very large discourse in several points of that glorious gospel; but you may come to this same people, and ask them concerning heart-work, or what work the gospel hath wrought on them, and what experience they have had of its sweet influences and virtues on their souls and consciences, and it may be they will give you such answer as this:—"I do find by the preaching thereof, that I am changed, and also have learned to distinguish between the law and gospel; so that for the one, that is for the gospel, I can plead and show the weakness of the other." And thus far they may go, which is not enough to prove them under the covenant of grace, though they may have their tongues largely dipt with the same.

Now, Messrs. Editors, I do not speak these things from a mere cursory view of the subject, nor to condemn any who profess to follow the meek and lowly Jesus; but I feel it to be not only of immense importance to us, but of invaluable interest to all our churches: and I confidently hope, that my remarks will call forth the energies of some of your able correspondents: I want the subject fully investigated; for we are all bound to eternity and must shortly appear before the bar of our Judge, and it becomes us to know on what ground we are resting our eternal all. For myself, I care not how deeply any one examines me; for if my fellow worms can tear away my hope, what shall I do at the judgment-seat? But as to those Christians of which I have been speaking, you cannot touch them quicker, than by doubting their sincerity, or by pleading grace, and nothing but grace,—that Christ has accomplished the work for us,—that he has opened a new and living way,—that we are to depend solely on what he has done,—that "by his stripes we are healed,"—and that by his blood we are entirely freed from the curse of the law, he "being made a curse for us." And they will bring the very same objection that men did in Mr. Bunyan's day, viz. "if this doctrine be true, it is no matter what you do, after you are a Christian." But does a Christian wish to crucify the Lord again? Does he, whose body is the temple of the Holy Ghost, wish to grieve that spirit, by turning to the beggarly elements of this world? is it not his daily prayer, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." Mr. Bunyan replies to this objection, "that he would look no farther for a candidate for hell, than one who could make such use of the grace of God."

Messrs. Editors, I care not how many good works a man has, if he will but first get his heart right.

"First make the tree good," and then the fruit as a matter of course will be good. But to first make the fruit good, as many do at the present day, is like beginning to build a house at top, and continuing downwards until they get to the bottom. Or rather, you must work, and work, and after a while you will get a foundation—without ever thinking of building upon the "chief corner-stone," the "Rock of Ages," which cannot be moved.

If, Messrs. Editors, I am wrong in these remarks, I wish to be set right. I am but a plain sort of a person, and but little used to writing for the public print;—yet under a sense of the obligations I owe to my Saviour, the great head of the church, and the moral desolations which are laying waste the most beautiful parts of our Zion, I cannot hold my peace. And I would wish that every minister of Jesus Christ, that shall chance to cast his eye over these lines, may remember, that while they sleep, the enemy is sowing tares among the wheat. And I pray that this subject may be duly considered by professors of religion in general, before it be forever too late,—too late.

AN UNWORTHY BROTHER.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, DECEMBER 3, 1825.

REVIVALS OF RELIGION.

The Revival at Machias, (Maine,) which has been mentioned before, is still continued, and we learn from letters recently received in this city, that hopes are entertained that upwards of 70 have experienced that new birth, without which, our Saviour says, a man cannot see the kingdom of God.

Middlebury College.—The following is a Postscript to a letter received the present week from a friend in Middlebury, Vermont.

"The work of the Lord in this town, and in the College, we trust, is still progressing. About fifteen in College, and from 15 to 20 in the town, we hope have been brought into the liberty of the Gospel."

Extract of a Letter from a Student dated

Middlebury College, Oct. 27, 1825.

"DEAR SIR,—I hardly know how to begin to tell you what the Lord is doing for us in this Institution. Oh, Sir, the displays of divine mercy in college, within the space of two weeks, have exceeded all that the most faithful and sanguine Christians could have expected.

"I shall not try to describe this merciful visitation, for I could not, were I ever so capable of writing. If you have ever been in a revival of religion, you can form some idea of this; though a revival in a public institution, you are aware, is much more important (as far as its effects are considered) than any which occur in churches. Some of the students, who a few days since were scoffing at the pious part of the college and ridiculing their zeal, are now under deep conviction, "seeking rest and finding none;" and some, I cannot say it without gratitude, are rejoicing in the forgiving mercy of God; nine, we have every reason to believe, have passed from death unto life. They so far give the brightest evidence of having been born again, and we have no doubt, through the mercy of God, of their being kept by his power

through faith unto salvation. What is remarkable (though I have been told it frequently occurs) these nine were among the most callous in college, and would have been considered the most unlikely to become subjects of grace. I have been taught, Sir, by actual examples, not to limit the grace of God, and have resolved while these have been before me, not to consider the most vile wretch beyond the reach of mercy. The work (*Laus Deo*) is still progressing with increasing interest; indeed there are a very few who obstinately resist the strivings of the Spirit. To-day one hard-hearted sinner, who heretofore had shown the most inveterate hatred against every one who attempted to warn him of his danger, went into the room of a pious student who had been faithful to him, and requested him with deep anxiety to pray for him. Similar cases have been frequent.

"The village is now evidently partaking of the blessing. Last evening a conference was held in the vestry of the Congregational Meeting-house, exclusively for young persons. It was with difficulty the house held the congregation.

"The Spirit of God seemed to be present. We have since heard that several went home deeply impressed. Our congregation are not altogether insensible; a devoted Episcopal brother (the only one I have in college) and I have met the communicants twice, and found the state of feeling very favourable. Oh Sir, we feel the need of much grace and wisdom. Mr. S. has just returned with the Bishop from the north. Very few have kept near the foot of the cross; we see our wanderings and hope by the blessing of God, to arise and work while the day lasts. Never, since I could hope in the mercy of God, have I felt so deeply the great importance of being engaged in the service of God. With the displays of divine grace before me, I think I can never relax my efforts to promote the salvation of souls. In a season like this, it is natural to feel more devoted, but it is my unceasing prayer that I may never again live as I have. Oh Sir, nothing but real devotion to the great cause, can afford the soul of a Christian true satisfaction.

While the pleasure of the Lord is prospering in your hands, I hope you will not cease praying for us here. I cannot tell you all the Lord is doing for us. Since I commenced this letter, a friend and classmate of mine, son of one of the richest men in Albany, has obtained a hope, after having been under deep conviction two weeks. Oh Sir, pray for us.

"31st. Thirteen are now rejoicing in the hope of everlasting life. Four are anxious; the feeling is deep in the village; while sinners are mourning, Christians are praying. We do little else in college than praise and pray."—*Phil. Rec.*

REVIVAL IN VERNON.

A letter to the Editors of the Recorder and Telegraph, dated Madison, N. Y. Nov. 14th, says, "A powerful revival of religion is now enjoyed at Vernon, in this vicinity. It has been progressing rapidly for some weeks. Many are already numbered among its precious fruits.—In Mr. Latham's parish in Hamilton, there are also some very encouraging appearances. Several are deeply impressed with a sense of their guilt and danger as sinners. Christians seem to be awaking, and to

pray most fervently for an outpouring of the Holy Spirit. A few only have yet been made the subjects of grace.—I hope a cloud is gathering over us, which will ere long pour down a shower of spiritual blessings."

Missionaries in Burmah.—Great concern has been felt by the numerous friends of the missionaries in Burmah, for many months past, as their situation was known to be precarious in consequence of the war. We now learn, however, that letters have been received from India, via England, stating that the Rev. Mr. Judson, and the other missionaries were released from their imprisonment among the natives, in April or May last, and that Mr. J. was employed by the Burmese to intercede with the British for a peace.

[*N. Y. Spectator.*]

Princeton Theological Seminary.—The Winter Session of the Theological Seminary, in this place, was opened on Thursday the 10th inst. The number of new students added, we learn, is rather greater than usual; so that the whole number, for the ensuing year, is likely to be considerably above one hundred.—*P. Journal.*

PROPOSED TRACT FOR THE RICH.

The committee of the *American Tract Society*, have received a donation of fifty dollars, to be awarded to the writer of the best Tract, in the opinion of the Publishing Committee, which shall be presented previous to the first day of January next, *On the duty of professors of Religion, especially those who have wealth, to consecrate their property to the spread of the Gospel.*

"The thought," says the donor, "rests with weight upon my mind, that in making a profession of religion, we consecrate *our property*, as well as ourselves, to the service of God. Yet are not many guilty of the sin which was visited with such signal vengeance upon Ananias and Sapphira, of keeping back a part of what they have devoted to the Lord? I tremble especially for the wealthy professor, lest to very many such the saying of our Lord should be verified, that "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Cannot something be published in the inviting form of a tract, that shall bring home to the consciences of professors of religion these solemn truths?"

Communications should be addressed to Mr. Wm. A. Hallock, Corresponding Secretary of the *American Tract Society*, No. 3, Cedar-street New-York.

DEATH OF COMMODORE M'DONOUGH.

The present month, says the *N. Y. Spectator*, which has been with us a season of continued festivity, is about to close with a great national calamity—exemplifying the uncertain tenure by which all earthly joys are held, and presenting on the public horizon,

"A cloud, which has no business there,
When earth is glad, and skies are fair."

The gallant and accomplished M'Donough, the hero of Champlain, the pride and hope of his country, has fallen beneath the merciless grasp of

the King of Terrors. Consumption, that universal and irresistible destroyer, has triumphed over the brave, and good, making nought, the bravery of the hero, but we trust perfecting and rewarding the eminent virtue, of the man and the christian. Forced by continued ill health to resign the command of the frigate Constitution, he embarked on board the brig Edgar, at Gibraltar, on the 24th of Oct. for the United States—and on the 10th of Nov. on the ocean, far from the dear land which he so loved, and for which he had done so much and so nobly, yielded up his breath, leaving his body to his native earth, and the glory of his name an imperishable legacy to his country. The Edgar arrived off New-York on Tuesday last, but was blown off, and put into the Capes of the Delaware.

The Commodore has left five children—four sons and a daughter. His wife died a few months since, at Middletown, Con.

“There is a tear for all who die,
A mourner o’er the humblest grave;
But nations swell the funeral cry,
And triumph weeps above the brave!”

His remains were brought to New-York from Philadelphia, and from thence taken to Middletown, for interment. When the corpse arrived in New-York, the Mayor of the City immediately directed an extra meeting of the Common Council. When they were convened, the following resolutions were adopted.

Resolved, That the Mayor, Aldermen, and Commonalty of the city of New-York, in unison with the feelings of the nation, deeply mourn the loss of Commodore Mac Donough.

Resolved, That Mr. Dunscomb, Aldermen Cowdrey, King, Taylor, and Reed, be a committee to make the necessary arrangements to pay that tribute to his memory, to which his worth and great national services are justly entitled.

Resolved, That the National Standard be displayed upon the City Hall, at half mast, and that it is hereby recommended to the Captains of vessels in this harbor, to display their colors half mast on the day of the procession, which shall be announced by the Committee through the city papers.

Resolved, That Major General Morton be requested to furnish a sufficient number of troops to perform the military honors to the remains of the hero of Champlain.

Before the question was taken, the Recorder remarked, that a connexion of the deceased Commodore was in the city, and he understood that it was expected the steam boat which is to convey his remains to the family burial place in Middletown, will not depart hence until Thursday.

The resolutions were unanimously adopted, and the Board then adjourned.

TOM ROBERTS THE LEARNED COBBLER.

A little Tract with the above title, has been published in England. It represents a common and mischievous character; viz. a man that has obtained a smattering of natural philosophy, who has also been led to adopt infidel notions.

“He was very skilful in disputation; and if at any time the argument was likely to go against him, his way was to begin hammering a shoe-sole with such industry and noise, that all further rea-

soning was in vain. In this manner he had silenced many a keen opponent, and had acquired the character of a disputant whom few people cared to meddle with.”

This wretched character is ably contrasted with a respectable weaver, who possesses good general information, and has also been enabled to place his reliance on the ground of hope set forth in the Scriptures. In conversation with him, Roberts attacks the Bible, because the miracles recorded therein are, as he expresses it, “contrary to the established order of nature;” and says,

“For my part, I think the laws of nature are fixed and determined; we never knew any of them altered; and it is more probable that men should impose upon us, than that such a thing should be. Probability is against it, Mr. Thompson; it is quite unphilosophical; I never can believe any thing that is contrary to experience. The laws of nature, my good friend; what think you of the laws of nature?” “I think,” said my father, “that he, by whose boundless power these laws were framed, can alter them at his will.” “There’s your shoe,” said the cobbler, hastily; “it is four-pence.” “It used to be but three-pence,” said my father. “But I cannot do it for that now,” said Tom, “leather is so dear.” My father put on his shoe, and paid his four-pence, but seemed inclined to have a little more chat. “What is that picture you have got up in the corner, Mr. Roberts?” It is Mount Vesuvius,” said Tom, “it is a volcano.” “What is a volcano?”—Now my father knew very well about Vesuvius and volcanoes, only he wished to engage Roberts in conversation.—“A volcano,” said Tom, “is a mountain which burns like a glass furnace, throwing out red-hot ashes; and such is the heat that the hardest stones are melted as if they were but resin, and run down the side of the mountain in a stream like boiling pitch.” “Did you ever see it?” said my father. “No,” answered Tom; “there are none of them in this country, but travellers have seen it.” “But you don’t believe it?” replied my father. “Why not?” said Tom. “Is it not unphilosophical and contrary to your experience?” said my father; “is it not more probable, that travellers should tell stories, than that a great mountain should burn like a tar barrel, and the hardest stones run down its sides like melted pitch?” Now Tom Roberts seemed very anxious to show off his knowledge about volcanoes, but this stroke of my father appeared quite unexpected;—he started up, looked at the picture, then looked at the ground, wheeled full round, and looked at my father with an air which said, in spite of himself, “You have caught me fairly.” In an instant he seized a piece of leather, laid it on the block, and commenced hammering with such vehemence, that my father moved back several steps, and stood looking at him with wonder. “You are too busy for conversation,” said he; but Tom heard him not. “You are spoiling your sole;” but Tom only beat the harder.—“Let us go, my boy,” said my father; and so we left him; but as far as the coppersmith’s shop, as we turned the corner, we heard Tom beating with all his might, and making more noise than any body in the street.”

In the sequel of the Tract the weaver states more fully the ground of his hope and confidence; and poor Tom Roberts having fallen into distress, and being refused assistance by his infidel associates, finds that assistance from the weaver which

his principles called upon him to impart, although he was not able to give it without personal inconvenience.

NEWS FROM INDIA.

The Editor of the Salem Register has received Bombay papers to July 23d, by the brig Ann, Capt. Millet, which arrived there last Friday. Says the Register,

The wife of the Rev. Gordon Hall, American missionary at Bombay, arrived at this port in the Ann. Mrs. Hall was induced to take this voyage on account of the health of two of her children, one of whom, we understand, died on the passage; the other has been materially benefitted. She states that several of the missionaries were sickly when she left, and two of their children had died recently. Mrs. Hall is an English lady, and has been attached to the mission about seven years. She speaks in the warmest and most grateful terms of the kind and unwearied attentions of Capt. Millet—and will, we doubt not, find many others who will sympathize with her in her affliction, and cheerfully render her every act of Christian hospitality.

The following are the only articles of any importance we find in our Bombay papers:

"Bombay, 6th July.—Accounts have reached Bombay from Calcutta, which state that two native Infantry Regiments have been ordered for immediate embarkation in the H. C. ship Hythe and Kyd, to proceed to Penang, which settlement is threatened with an attack from the Siamese, who are collecting in force on the opposite coast.

"Burmese War.—The latest accounts from Arracan, cast a melancholy shade over the prospect of victory, for which the climate appears to demand a higher price than the inhabitants of the country. One of the Regiments (which is said to be not more unfortunate than others) has been reduced by sickness and death, from 1200 strong, to 350, while most of those who are not yet in Hospitals, are miserably reduced in bodily strength and appearance. The 49th is no better than two companies of effective men.

"Surat, we regret to hear, is again afflicted with the Cholera Morbus, to which virulent disease the natives are falling victims in great numbers daily."

AMERICAN COLONIZATION SOCIETY.

The following communication from the Rev. Mr. Sessions, Agent of this Society will show what progress and what arrangements have been made in respect to the sailing of emigrants from Boston to Liberia, as well as the character of the emigrants who have been approved:

The progress made. More than 60 colonists have expressed to me their decided wish to go. A coasting vessel will sail from Providence under the auspices of Nicholas Brown and Deacon Kingman, on the 12th of December next, and touch at Bristol and Newport to receive furniture, provisions and merchandise for the colonists and proceed to Boston.

The colonists will leave Newport, if convenient, on the 15th following, and touch at Bristol and Providence, and thence by land to Boston.—Those from all other towns will consult their own convenience, whether to join the above, or proceed direct to Boston, and arrive by the 20th December, as on that day the vessel will sail for Liberia. The necessary expenses of those who are unable to de-

fray their own will be refunded at Boston, and wholly borne on the passage, and a suitable time after they arrive at Liberia.

Appropriate religious services will be held on the eve of their departure from each of the above mentioned towns.

Character of the Colonists. None are received without presenting testimonials of good moral character. And in looking over the catalogue of such as have been approved, I perceive a large proportion are members of the American churches. Some are pronounced by their pastors to be equal in piety and zeal to half of our missionaries; and they say themselves they go not so much to improve their temporal condition, as to benefit the Colony, give their children a better inheritance, and promote the salvation of the heathen.

Among them you will see the aged Fantee and Hosean, saying, I go to encourage the young—they can never be elevated here—I have tried it 60 years—it is in vain.—Could I by my example induce them to embark, and I die the next day, I should be satisfied. There is also the Congoese, the Golan and Angolan, the Aceran and Ashantee, all with their faces to the east.

But there is one case of greater interest still.—Her name is A-cush-u-no-no; in Africa she would be styled a young Fantee Princess—brought here to be educated, but most cruelly treated by man, and yet, there is good reason to believe, made an heir of heaven by God. Her pathetic story of woe I reserve for another time, and have only to bespeak the kind attentions of all who may have it in their power to assist these Christian Colonists on their way to their desired haven.

Persons wishing to embark, may apply to Mr. Calvin Holton, at Lincoln and Edmands', Cornhill.

Donations to the Society.

From the Ladies of St. Peter's Church, Salem, Ms. to constitute their Pastor, the Rev. Henry W. Ducachet, a life member,	\$50 00
From the Ladies of the First Baptist Church do. do. to constitute their Pastor, the Rev. Lucius Bolles, a life member,	50 00
From the Ladies of the Tabernacle Church, do. do. to constitute their Pastor, the Rev. Elias Cornelius, a life member,	30 00
From the Ladies of the South Church, do. do. to constitute their Pastor, the Rev. Brown Emerson, a life member,	50 00

That was a happy thought which first led to this particular mode of making charitable contributions. After a little attention to the subject, I feel very safe in saying that not less than \$50,000 have in this way been poured into the treasury of the Lord. And then it is so agreeable to all the forms of female propriety, so delightful in its influence on them, so quickening to the clergyman himself, and so efficacious in promoting the cause of human happiness, and the kingdom of Him who laid down his life for us, that to this deed of mercy especially belongs that fine line of the poet,—

"It blesses him who gives and him that takes." Yea,
"It is more blessed to give than receive."

Who then will not go and do likewise? Who will not imitate the above example, and secure for their Pastor also the annual reports of this interesting Society, a handsome engraved certificate of his

membership, and a seat and vote in the deliberations of so respectable a Body.

H. SESSIONS.

ON UNDERSTANDING A PREACHED GOSPEL.

No part of our time is more important than that which is spent in hearing the gospel. It is then we are on trial for eternity. The reception which is given to it, will decide our final state. He who believes and follows it, will be saved; he who disregards and neglects it, will be lost forever. The short space too, which is allotted to this exercise, renders it still more solemn. Compared to what is spent in business, in conversation, in recreation, and rest, how very contracted are the hours we pass in listening to those words, by which our salvation is secured. It is, therefore, a matter of high concern, that every thing which tends to interrupt the impression intended to be made by the word, be removed; and that every thing which aids it should be fostered with peculiar care.

The first prerequisite necessary to derive benefit from the preached word, is, to *understand* it. The understanding is the leading faculty of the soul. Unless this be duly informed, no other operation of the mind can be under a correct influence. The will, the memory, the conscience, the affections, and the temper, are all moved by it. As every visible external object affects us by the eye, and without a clear vision, all the scenes of beauty and grandeur in the works of God will produce no correct impression upon us; so if the intellectual part of man be blinded, or perverted, or misinformed, every other power of the mind will be liable to an improper bias. No doctrine of the Bible can affect us, unless it be in a measure understood. Truths, which are of the highest importance, which are ennobling and exciting, and consoling, will be addressed to us without effect, unless they are known and apprehended. Truths, which fill believers with joy unspeakable, and full of glory, which draw forth the hallelujahs and adorations of angels in heaven; and make guilty spirits in hell tremble, will be set before mankind in vain, if they are not known, and realized, and have place in the human mind. Hence it is that so many persons sit under a faithful minister year after year without effect. They understand not the statements which are made in their hearing. It is not meant to be affirmed that this is the only obstacle to men's profiting by the word. It may be understood and yet hated; the truth may be imprisoned in unrighteousness. But it is one reason why so many receive no spiritual benefit from the gospel of God. Thus our great Master in his parable of the sower explains the case of those who received the seed by the way side. "When any one heareth the word of the kingdom, and *understandeth it not*, then cometh the wicked one and catcheth away that which was sown in his heart. This is he that receiveth seed by the way side." Satan, that subtle and malicious foe of man, uses all his artifice to prevent our understanding the word, lest we should believe it and obtain salvation. It is therefore necessary that we use every caution to counteract his endeavors. That we set our hearts to the things which are delivered to us; recollecting it is no vain thing, but our life is contained in it.

We need not, therefore, wonder that so much

stress is laid on this subject in the Scriptures.—When Christ had been delivering his parables to the multitude, he thus addressed his immediate disciples: "Have ye understood all these things?" So when Philip accosted the Ethiopian eunuch it was in the following way: "Understandest thou what thou readest? And he said, how can I, except some man should guide me? And he desired Philip that he would come up and sit with him." Thus when Christ was on his way to Emmaus, had been conversing with his friends, whose minds were dark, and perplexed, and full of unbelief, he thus addressed them: "O fools and slow of heart to believe all that the prophets have spoken; and beginning at Moses and the prophets, he expounded unto them in all the Scriptures the things concerning himself."—Thus they describe the effect of those instructions: "Did not our heart burn within us while he talked with us by the way, and while he opened to us the Scriptures?" "Then opened he their understanding, that they might understand the Scriptures."

It is no invalid objection to these statements, that the gospel only becomes effectual to the salvation of men, by its being applied to the heart by the powerful agency of the Holy Spirit of God. We admit the important truth. But we derive from it a confirmation of the topic before us. For how does this blessed agent effect the mighty work? not certainly by presenting to us truths which are not contained in the word; but by enabling us to understand those which are read or heard. It is not by the revelation of a new gospel, but by the application of the old gospel, that we become new creatures in Christ Jesus, and grow and thrive in piety. The same truths convert the heart now, which operated on the three thousand on the day of Pentecost, and the multitude in the apostolic age. The same views of the holiness of God, of the spirituality of the divine law, of the atoning sacrifice of Christ, of the invisible glories, or terrors of another world, are as effectual now in all those who believe, as they were when Paul preached them in Philippi, Thessalonica, or Rome. Whenever this divine and holy being awakens the dead in sin, to a new and spiritual life, he orders the attention, and fixes the mind, on the great topics of the holy word; enables us to understand their meaning and bring them home to our own case and condition. So that the very nature of his work implies the importance of understanding the word of God, and of using those efforts which tend to produce this desirable end.

NOVELS.

People may say what they please, the reading of novels is generally a waste of time; and it is well if time is all we lose. From this censure, I do not except even the renowned Waverly novels. They have had their full share of praise. The great unknown, may as well keep himself unknown; for should he reveal himself:—

Scindit se nubes, et in æthera pergit apertum,
posterity will never know him. His chief merit seems to be, the manner in which he opens his story upon you; he stimulates and satisfies curiosity. Hence his books exhaust their powers at the first reading. He describes robber's dens, snow-storms, gypsies, and thieves wonderfully well. But he has no nice perception of character; he descri-

minates men only by superficial manners; he traces nothing to the original structure of the heart; not a spark of Shakspeare's fire ever touches his breast. When he does his best, he is terrible, rather than sublime; he is distressing rather than pathetic. His great fault, however, is, he writes only to please—to instruct by pleasing, seems to be out of his power, or far from his thoughts. His best work, beyond all comparison, is the Heart of Mid Lothian. Jenny Deans is an instructive character.

RICHARDSON.

If we must have novels, Richardson's are after all the best. An author's merit is to be estimated by the difficulties overcome. The generality of readers have a notion that to imitate nature you must spice your book well with deformity and vice. Picture a dung hill, and you will be allowed to have imitated nature; but picture a palace ever so well, and they will call it a fancy piece. It must be confessed, it is far more difficult to transcribe the beautiful parts of the human character, and give interest to the transcription, than it is to paint when you give your pencil a wider range. Man has more prominent points in vice than in virtue. In this respect Richardson had a far more difficult task than Fielding. Fielding! his books are fit only for brothels. To say that Richardson had more morality, is trite; he had more genius. After all, the best use you can make of novels, is, to let them alone.

RECANTATION.

Yet there is nothing in the nature of this mode of instruction which makes it pernicious. Fiction may lend her colours to adorn and enforce truth. Our Saviour told parables even when preaching. I wish that flowers of every hue might bloom and breathe around the altars of virtue.—*Chr. Spec.*

BLESSING THE HORSES AT ROME.

We were present this day, (in 1813) at one of the most ridiculous scenes I ever witnessed, even in this country. It was St. Anthony's blessing of the horses; which began on that saint's day, and I understand lasts for a week. We drove to the church of the saint, near Santa Maria Maggiore, and could scarcely make our way through the streets, from the multitude of horses, mules, asses, cows, sheep, goats, and dogs; which were journeying along to the place of benediction; their tails, heads, and necks decorated with bits of coloured ribbon and other finery, on this—their unconscious gala day. The saint's benediction, though nominally confined to horses, is equally efficacious, and equally bestowed upon all quadrupeds; and I believe there is scarcely a brute in Rome, or in the neighbourhood, that has not participated in it. An immense crowd were assembled in the wide open space in front of the church, and from the number of beasts and men, it looked exactly like a cattle fair. At the door stood the blessing priest, dressed in his robes, and wielding a brush in his hand, which he continually dipped into a huge bucket of holy water, that stood near him; and spirted at the animals as they came up, in unremitting succession, taking off his little skull cap, and muttering every time in Latin, "By the intercession of blessed Anthony the Abbot, these animals are freed from evil, in the name of

the Father, Son, and Holy Spirit, Amen." The poor priest had such hard work in blessing, that he was quite exhausted and panting, and his round face looked fiery red with his exertion. The rider or driver of the creature, always gave some piece of money, larger or smaller, in proportion to his means or to his generosity; and received an engraving of the saint, and a little metallic cross. However, all animals might be blessed gratis. Several well-dressed people, in very handsome equipages, attended with out-riders in splendid liveries, drove up while we were there; and sat uncovered till the benediction was given. Then, having paid what they thought fit, they drove off, and made way for others. One adventure happened, which afforded some amusement. A countryman having got a blessing on his beast, and therefore putting his whole trust in its power, set off from the church door at full gallop; and had scarcely gone a hundred yards before the ungainly animal tumbled down with him; and over his head he rolled into the dirt. He soon got up, however, and shook himself, and so did his horse; without either seeming to be much the worse. The priest seemed not a whit out of countenance at this catastrophe; and some of the standers-by exclaimed with laudable steadfastness of faith, "that but for the blessing they might both have broken their necks!!!"

["*Rome in the Nineteenth Century.*"]

Obituary.

DIED,—In this city on Monday, 28th ult. Mr. Daniel Salter, aged 66. Mr. Salter was a native of England, but had resided in this city for a number of years, and was much esteemed and respected by all who knew him. He was an honest man, and departed from the path of rectitude and virtue as seldom, perhaps, as those who rely alone on their own righteousness and good deeds for justification. Yet he felt deeply his own nothingness and the need of a Saviour. With great humility, and at the same time with uncommon strength of mind, he was enabled to believe, and hope, and trust in the blood of Christ alone for salvation. This was as an anchor to the soul in a trying hour.

On the 19th ult. Mr. Parley T. Smith, aged about 34; on the 20th, Mr. Joshua R. Gore, aged about 45; on the 21st, Mrs. Mary, Noyes, widow of the late Mr. Wm. N. senior; on the 23d, Miss Sarah Harrison, aged 16, daughter of Major Grindley H.; on the 24th, Miss Mary Horton, aged 70; on the 25th, Mr. Stephen Huggins, an enterprising merchant aged 40; same day, Capt. Frederick Hunt, aged 75.

At Berlin, Mr. Norman Hooker, aged 23.

At Guilford, on the 25th ult. Miss Lucy Cruttenden, aged 22, daughter of the late Mr. Gilbert Cruttenden.

At Saybrook, on the 20th ult. Edmund Snow, Jun. aged 17 years.

At Springfield, Mass. on the 20th of October, Mrs. Sabre Smith, aged 61.

At Milford, Mr. Samuel Merwin.

At East Hampton, Mr. Ezra Miller, 20.

At Charleston, S. C. Captain Thomas Edes, a native of Charlestown, Mass.

Oct. 23, 1825, at Middlebury, Vt. Mrs. Phebe Elizabeth Copeland, the wife of Mr. John B. Copeland of that town, aged 26. Mrs. C. was formerly from New-Haven, and has many friends in this vicinity. During a very long confinement with a consumption, Mrs. C. manifested an unusual degree of patience and submission, yet without indulging a hope of an interest in the Redeemer, until a few weeks before her death, when, we trust she was enabled to give herself, without reserve into his hand, and to embrace him with her whole heart. Here is another instance added to a host of witnesses, that something more than an amiable disposition, correct moral life, and patient endurance of suffering, is necessary, to fit any individual of this fallen race, for the society of the blessed in the world to come.

Communicated.

POETRY.

THE CHARMS OF NATURE.

I love the beams of orient day
That light upon the mountain,
Or tremble in the dew-drop's ray,
Or sparkle on the fountain.

I love the soft moon's silver light,
Around my pillow gleaming,
Or trembling thro' the shades of night,
Or on the ocean beaming.

I love to gaze upon the ocean,
When moonlight slumbers on it;
Or when the storm in wildest motion,
And tempest roll upon it.

I love the latest ling'ring lines
That gild the western sky,
When day's departing glory shines,
And melts to vacancy.

I love the fitful breeze's sigh,
Amongst the foliage creeping;
Or whisp'ring many a monody
Above death's captives sleeping.

I love the star-light's trembling glow,
From heav'n's arch'd azure beaming
Upon a world where sorrows flow,
And tears are hourly streaming.

I love the solitude of night,
With awful silence crown'd;
When not a passing gleam of light
Amidst its shades is found.

I love the blushing modesty
Of the young flow'et's vest;
When dew-drops sparkle in its eye,
And sunbeams light its crest.

I love thee, Nature! whether night
Circles with sable arms,
Or all the lustre of the light
Blossoms on thy living charms.

I love thee! whether tempests shroud
Thy glories in a storm;
Or when the gloomy thunder cloud,
Emits the lightning's form.

But, oh! thy charms so passing sweet,
And glories quickly fade;
Thy fairest forms beneath our feet
Will speedily be laid.

Then kinellings of a brighter scene
Beyond thy bound'ries rise;
A veiled glory dims the sheen
Of heaven's sublunar skies.

There are joys that never fade,
Glories that never die,
Delights perennial, boundless, made
To bloom eternally.

G. R.

CONNECTICUT SUNDAY SCHOOL UNION.

The Tarringford Sunday School Society, has become
Auxiliary to the Connecticut Sunday School Union, mak-
ing the number of Auxiliaries 43.

From a minister in a Midland County in England.

On my arrival at this place, I was much pained to witness the general profanation of the Sabbath. Every Lord's day, in passing from my residence to one of my places of worship, I saw many persons, both adults and children, engaged in gambling and idle games, or else sauntering away their precious hours in the most unprofitable manner. These little groups often found me addressing them on the impropriety of their conduct, before they were aware of my approach; and after repeated exhortations without effect, I began to carry Tracts in my pocket, which I gave to all who would promise to read them. At first, but few accepted any; the greater part sneering and laughing, while some received the Tracts and listened to my conversation. Before long, they began to know my time of passing, and usually ceased their sports when they saw me coming. They stood still, received the Tracts and heard me silently; and returned to their sports again as soon as I had gone by. But persevering in this method, I had the pleasure to observe the numbers thus assembled gradually decrease; and now I seldom see any of them in the roads or fields where they formerly used to assemble. The Tracts given were mostly such as the "LORD'S DAY," "SABBATH OCCUPATIONS," "SABBATH BREAKER RECLAIMED," &c. What further good effects may result, it is not in my power to say; but at present it seems to have prevented those baneful practices, productive of so many evils, both to individuals and to society in general; I mean the practice of gambling, and dissolute recreations on the Sabbath; which I lament to say are encouraged by some persons, under the mistaken notion that as the poor people labor hard all the week, they need these recreations on the Sabbath, to recruit their spirits for their usual employments. That the Lord's day should be a day of rest it is true; but it should be a day of rest from worldly practices and earthly cares, and profligate amusements, such as are referred to above, will never benefit either body or mind, but the very reverse, while they are most destructive to the soul. I have transmitted this account, hoping it may induce others to go and do likewise.

M. B. D.

FORGET NOT THE MERCIES YOU RECEIVE.

It is a bad sign when a man only thanks God for his goodness and mercy in general terms, without taking notice of the particular items, which swell and make up the total sum. Now, to be able to do this, it will be necessary to take particular notice of God's daily providence to thee and thine, and to the church of Christ also. Lay up these in your heart, (as Mary did our Saviour's words,) for matter of thanksgiving against the time of prayer. You do not expect to find money in your chest which you never laid up there; neither will you be ready to praise God for those mercies which you never committed to your memory. It is to be feared a man does not mean to pay that debt honestly which he does not set down in his book. Read the 107th Psalm. The Psalmist calls for thankfulness, for the mercies of God in creation and providence, and his conclusion is worthy of remark. "Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord." GURNALL.

"Be ye clothed, and be ye warmed."

We take this method to acknowledge the receipt of the following donations for the relief of the sufferers by the late fires in New-Brunswick, viz
From A. Wheeler and Brother, Sharon, Conn. \$8 50
From Rev. Lathrop Thomson, of Catchogue,
Long Island, being a collection taken up in his
parish on Thanksgiving day, \$12 00

Terms of the *Intelligencer*.—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 per cent. to agents.

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